

The Brooklyn Jewish Center Review

December, 1949

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXI

DECEMBER, 1949 — TEBET, 5710

No. 16

THE SHAME OF INTERNATIONALIZATION FOR JERUSALEM

THE shame of the United Nations decision to internationalize Jerusalem is three-fold.

The first shame is that of its calloused cynicism. No one of the nations which voted in the affirmative on the proposition to internationalize Jerusalem did so from an honest belief in either the necessity or the rightness of the plan. On the contrary, everyone of the affirmants had an ulterior motive, which either by admission or analysis was so apparent as to vitiate any pretense of disinterested voting. Probably the crassest example was that of Australia, which introduced the resolution. The Laborite Government of Australia was involved in a bitter pre-election campaign (which several days after the United Nations session it lost). In an undignified and unstatesmanlike scramble for votes from any source, the Laborite Government threw conviction to the winds and instructed its delegate in the United Nations to vote for internationalization in the hope that it would appeal to certain religious blocs in the Australian electorate. Latin-American delegates from the Catholic States openly stated that they were voting pursuant to instructions from Rome. The Soviet bloc completely reversed the course of Soviet policy with respect to the entire question of Israel and Jerusalem and voted for the resolution only to be in opposition to, and to embarrass, England and the United States, which condemned the resolution. How true it is that politics make strange bedfellows! Surely no more incongruous comradeship has been witnessed than that which finds Catholic South America and godless Russia united on the question of the holy places of Christianity. France, whose anti-clericalism is as old as the

Revolution, became a champion of the resolution because of its interests in North Africa. If these countries were at least frank about the reasons for their espousal of the resolution, their action might not be so unworthy. What is nauseating about the entire business is the pious sentiment in which they cloaked this act of international brigandage.

The second shame of the vote is the shame of ingratitude. It is only because of the indomitable courage of the Jews of Jerusalem that there is today a Jerusalem over which the United Nations could debate at all. When the eight Arab countries, in conspiracy and partnership with Great Britain, flouted the decision of the United Nations to create the State of Israel, and attacked and besieged Jerusalem, no one of the nations which so hypocritically voted for internationalization sighted a rifle or even issued a word of stern warning to the Arabs in defense of Jerusalem. Only the Army of Israel prevented capture of the city by Abdullah's Legion. A veritable wall of Jewish bodies, cemented by Jewish blood, alone stood between this shrine and its defilement by the Moslems. Even if the Jews had no claim to Jerusalem by reason of historical association, present possession, and their creation of the new city, common gratitude should have compelled the nations to recognize this Jewish claim.

The third shame is the shame of futility. Even in the act of casting affirmative ballots for the internationalization resolution, its proponents privately and publicly admitted that this was a gesture which could never be implemented. Abdullah's Legion is entrenched in the old city. 100,000 Jews, who built the new city, hold it firmly. Neither Abdul-

lah nor the Jews will pay the slightest attention to the paper pronouncements of the United Nations. The Government of Israel has been moved physically from Tel Aviv to Jerusalem. How then can it be hoped that the resolution will be translated into fact? And if it cannot be so translated, where is the statesmanship which permits an act foredoomed to failure? And such failure cannot but diminish the prestige of the United Nations, weaken its hold upon the peoples of the world and create a precedent for less worthy future opposition. Strong indeed must have been the compulsion of the vote-grabbing of Australia and the other motives of its associates in the project to cause them to close their eyes blindly to such realities.

It is not always possible to prophesy amid the somersaults and handspings of international politics. In this issue, however, prophecy is simple. Not one stone of Jewish Jerusalem's physical make-up will ever feel the imprint of United Nations authority. Not one phase of its daily living will be regulated by the United Nations representative. Very soon, indeed, a meeker, humbler but wiser United Nations will rescind its action and restore Jerusalem in name to the same State of Israel to which it will, in the meanwhile, and always, belong. David has conquered Goliath before and will do so again.

—WILLIAM I. SIEGEL.

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The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

CHRISTMAS IS A CHRISTIAN HOLIDAY

EVERY year at this season the argument arises about the Christmas festival and the participation in its festivities by Jews. One would imagine that after all that has been written and said on this subject by both Christians and Jews, every Jew would understand that Christmas is not a *secular* but a *Christian* holiday, close and dear to the heart of every Christian because of its Christian meaning and symbolism, because it commemorates to him the birth of his Savior and his Lord.

I said that this simple truth ought by now to be recognized by everyone. And yet, again and again you hear the plea made that Jews can—and even should—join in making Christmas their holiday because it has now become not a religious but a secular holiday.

In a recent issue of *The Reconstructionist*, the very well-edited bi-weekly periodical, there appears a long letter from a reader once again repeating this old plea. "This is admittedly an effort," he writes, "to rationalize Jewish participation in Christmas and Christmas activities. 'True,' he admits, 'Christianity does emphasize and look upon Christmas as a religious festival. But the majority of Christians apparently do not.' And he continues, 'We Jews, I feel, can share in the modern day Christmas customs. . . . We can disregard the religious origin of Christmas which is contrary to our beliefs. . . . Our celebration of Christmas can be in the same spirit that we observe Thanksgiving Day, the Fourth of July, and other typically American holidays.'"

He argues further that he does not plead for the substitution of Christmas for Chanukah but for the celebration of both. "One, to us, is a typically Jewish Festival"—the other, for him is an American festival.

The editors, in reply to this letter, make an excellent analysis of the whole problem and reveal the false premises on

which all such arguments rest. And because there are still many Jews who seem to feel and to reason as this correspondent does, I think it is worth while to repeat here portions of the editors' reasoning:

"The premise that Christmas is today a secular holiday is false. The very name *Christmas* proclaims its association with Christ. Though many Gentiles who have ceased to be Christians may observe it as a secular festival, all of those who retain their Christian religion continue to associate Christmas with adoration of Christ. If they are at all tolerant of its observance by those who are not Christians, it is in the hope that *mitokh shello lishmah ba lishmah*, that its observance, even without piety, may result eventually in its pious observance. But most religious Christians resent the secularization of Christmas, and it is even bad, from a public relations point of view, for Jews to give ground for the not uncommon accusation that they are largely responsible for secularizing Christmas.

"However, even if we ignore the religious character of Christmas, we certainly cannot claim it as an American holiday like Thanksgiving or the Fourth of July. That, too, is a false premise of the correspondent's reasoning. Thanksgiving is a day set aside by the nation for thanking God for the blessings America enjoys; Fourth of July celebrates the birth of American independence, but Christmas is observed throughout Christendom as the day of Christ's birth. When we were at war with the Axis powers, Christmas was celebrated by our enemies no less than by us. Its observance has preceded by many centuries the origin of the United States. How then can it be considered an American national holiday, an essential feature of Americanism?"

And the reply concludes in a truly Jewish spirit: "We wish our Christian

neighbors joy of their holiday, but we insist on regarding it as *their* holiday, not *ours*."

Now it is interesting to note that while some Jews still like to rationalize their feeling that Christmas is a secular, not primarily a Christian religious, holiday, the Christian world is beginning to protest more and more against this attempt to rob Christmas of its Christian character.

In the December 12th issue of *Time*, in the magazine's department on Religion, there is a lengthy account of the revulsion on the part of all religious denominations in Christendom to this attempt to secularize their Christmas. "Put Christ back into Christmas," is the slogan of a campaign started by "Faith and Thought," bulletin of the Episcopal faculty and students of Chicago University, and joined in by a powerful Catholic group in Milwaukee.

Because of this attitude on the part of Christians, does it not come with ill grace for any Jew to place a Christmas tree in his home and to keep shouting that for him it does not symbolize the birth of Christ but only the symbol of an American winter holiday?

Such Jews might well recall the Biblical tale in which Laban taunts Jacob—on learning that Rachel took Laban's *teraphim* with her—"Wherefore hast thou stolen my gods?"

Christmas belongs to the Christian. We Jews have our own religious symbols to which we should cling. Let us abide by the prophet's advice: "Let all the peoples walk each one in the name of its god, but let us walk in the name of the Lord our God for ever and ever."

Israel H. Berenthal

The Review is a good introduction to the Center — show it to your friends.

*The following was provided the
REVIEW by the Aliyah Department,
Jewish Agency.*

YOU know that Israel needs skilled manpower from the West—engineers, scientists, etc. You have read about Dr. Lowdermilk's proposed TVA of the Middle East—the Jordan Valley Authority. And you have also heard about plans to build a "subway" from Tel Aviv to Haifa. These are big projects, and they fire the imagination. So you wish to "place yourself at the disposal of Our State."

In the first place, forget about the big projects. They are glamorous and exciting but still dormant. But since you placed yourself at the disposal of "Our State" I take it that you would be willing to do a somewhat less monumental piece of work—the kind of things that ordinary engineers in your field are doing in Israel every day.

Assuming then that you are willing to come here and work, let me give you some practical advice. There are two ways that a skilled person from a highly civilized country can enter into a less developed community and do a job of work. The first way is the most popular and widespread, and no doubt the easier. It is the way of the Colonial Appointment. From your reading you are probably familiar with the pattern: The white Sahib living in his villa with a corps of native servants; drawing on a nice fat salary paid in his "home" currency. It is a pattern that was spelled out to him before he stepped onto the boat. He had a contract, and the villa and the servants were guaranteed.

The second way is less popular in other parts of the world yet it is the way that Israel has been settled during the past 75 years. And that is to come here as a Jew to live and work among other Jews not because you have to "carry the white man's burden," but because it is a privilege for you to make your home in the Land of Israel, and it is your duty to help build it to the best of your ability.

Since you called it "Our State," I take it that you don't want to be a Colonial Appointee but would place yourself in the second category, the members of which are sometimes called *chalutzim*.

So there you have it: the two types of job-seekers interested in Israel—the Colonial and the *Chalutz*.

A Frank Outline of What is Required of the Israel Settler and What He May Expect

IF YOU EMIGRATE TO ISRAEL

By ZVI SCHIFFRIN

Maybe you are surprised to discover that an engineer or even a doctor or a scientist can be a *chalutz*. Well, they can; and life in Israel is of such a nature today that they *must* be a little *chalutzic* if they are to make a go of it here. Professionals will have no contracts or leases on apartments mailed to New York. Neither will you have interpreters to work for you in Israel.

Professionals as well as all other olim from English-speaking countries will suffer a decrease in their standard of living the moment they step on Israel soil. The social workers will not have cars, and the doctors will find that they are needed in kibbutzim, villages, and immigrant camps.

If you work for a national institution—the Government, the Histadrut, the Jewish Agency, Hadassah, etc.—your salary at the outset will be not much more than that of the person who scrubs the office floor, and less than that of the bus driver who takes you to work. If you want to live almost as well as you do in America, then your wife will work, too.

You may work under people who know less about the profession than you do, but you have to take orders from them because they came here before you did, and the State of Israel—whether for better or worse—is largely the product of their labor.

You will find that being Western—educated and English-speaking—are not enough: you have to prove yourself in practice before being accorded the high rating you think your diploma commands. This transitory "trial" period may take weeks or it may take several months, but it will be an up-hill struggle all the way. And be prepared to go to Hebrew classes along with olim from Bulgaria and Turkey for three nights every week, because even if one of your colleagues studied abroad and knows English, the rest of the workers won't understand you unless you speak Hebrew.

The equipment you use may not be the very latest, and you may have to improvise a little. You may have to teach others how to do things your way, and on the other hand, you may very likely have to change some of your own ideas and learn more practicable methods at the feet of the veterans.

Your compensation then, for working in Israel, cannot be measured in money, comfortable living, or prestige. You have to derive it first of all from the feeling that it is a privilege for a Jew to live in a Jewish State. And at the same time, once you get used to the physical hardships, and you find your place, and you see your way clear to do the job you were trained for, yours will be a satisfaction that is not easily gained in the older and well-established countries of the West.

Because the day will come when you will see your efforts bear fruit, your contribution to the building of Israel take shape and form. Like the physician who prefers treating children because the young, pliant bodies react so quickly—so any skilled worker or professional who *really* has something to offer will be compensated for his work in Israel. In some cases the struggle of the newcomer for the supremacy of his new ideas and methods may be long drawn out and bitter; yet his may be the success that is the lot only of the pioneer in the new land.

Take the case of an American-born-and-trained Israel engineer who returned to the States for a short visit and, while addressing a meeting of prominent engineers, told them that: "I have a better job than any of you."

Looking at the amazement written on his audience's faces, he continued: "You see, I am working in a country where the first automobile has yet to be produced; where networks of railroads have yet to be built; where a modern highway does not yet exist; where mineral wealth has

only begun to be tapped; where entire sites have to be planned and created. How many 'firsts' can you look forward to?"

Weizmann and Ben Gurion were not indulging in idle chatter when they said that Israel has need of the skill you possess. Whether you can bring that skill to Israel, however, depends upon how much of a Chutzpah and how little of a Colonialist you want to be.

Survey of Professions In Israel

THE BAR

THE Bar in Israel is a body of lawyers, some 750 strong, spread over the three principal cities, with a few in the country towns, as follows:

Jerusalem, 140; Tel Aviv, 450; Haifa, 125; Petah Tikvah, 7; Rehovoth, 5; Nathanyah, 4; Haderah, 6; Nahariyah, 1.

There is no division into forensic and preparatory lawyers (barrister and solicitor) as in England. Practicing lawyers are called advocates (Orchei-Din), like attorneys in America. By law they have four tasks: to appear in court for clients, to draw legal documents, to advise clients, and "to do anything else which an English barrister or solicitor may do" (Advocates Ordinance 1938).

Technical facilities in Israel are very limited. Owing to the great housing shortage, a chronic shortage in an immigrant country, average office space is far from generous and dear. Libraries are often shared by lawyers. A few lawyers are in partnerships, but most are on their own, and share with their neighbors certain overhead expenses such as office space, clerks, telephones, etc. Staff is expensive. A good typist costs 50 pounds (\$150) a month, and a clerk or young lawyer receives more.

The average advocate can earn enough in his profession to live a middle class life, without luxuries. But it is well nigh impossible for the ordinary lawyer here to get rich on his purely legal work. Incomes vary of course. Some of the big advocates make several thousand a year net. (Not more.) The majority of advocates, however, earn about 60 to 90 pounds per month.

A knowledge of Hebrew, spoken and written, is a *sine qua non* for practice in Israel. It can best be acquired on the spot in Israel, in daily exercise, provided the newcomer shows a will to learn and

speak it and provides himself abroad with a basic knowledge of the language and its grammar and spirit. One cannot over-stress the need for acquiring such a basic knowledge while the prospective immigrant is still in the Diaspora.

Entry into the profession is by license, given by the Law Council to those who have passed the local law examinations. Beginners in the law take a five years' course at the Government Law School in Jerusalem. Those with foreign legal qualifications (admission to a recognized bar or degree of a recognized university) —and they are a majority in an immigrant country—need merely pass a special law examination and do two years' qualifying service in an Israel law office in order to be admitted to the Bar. This foreign law examination is by no means easy. It sets a high standard of detailed knowledge in various branches of the current law, and is above all a memory test for detail. The subjects examined in are: Mejlle, Land Law, Criminal Procedure, Civil Procedure, Criminal Law, Commercial Law, Major Israel Ordinances.

The level of this examination was raised in the 1930's, when the influx of Central European intelligentsia created a surfeit of continental lawyers in this small country. The Government Law School is not now functioning, but law students can prepare at the High School of Law and Economics in Tel Aviv, and with several well-known private teachers. Both the Law School examination and the foreign law examination are about to be replaced by a course of studies at the Hebrew University in Jerusalem, whose Faculty of Law will soon be opened.

The crowding of continental lawyers into the profession is no longer the problem it used to be. Many of the Central European lawyers who immigrated in the 1930's are approaching an age at which their actual practice cannot for long continue. Among the young generation, few have the overseas practical experience which so much widens the scope and views of a lawyer and sets him a higher standard of legal thinking and legal conduct. World War II and the Israel defense war have thrown back the follow-up of a new well-trained legal generation. Even so, the question naturally suggests itself whether the legal profession in Israel is overcrowded or not. If

one divides the number of lawyers, practicing and otherwise, in Israel today by the total population of the state, one finds a ratio of one lawyer to every 1,400 heads of population. This can be compared with one lawyer to 4,500 in France, one to 2,600 in Belgium, one to 2,000 in England, but one to 560 in New York State (1928 figure). It is estimated that about 600 of the enrolled advocates are in actual practice in Israel, the rest being in Government service and other walks of life. It must, however, be cautioned that figures alone do not truly convey the comparative crowding in the profession since much depends on the social structure of the country and on the special working of the legal system concerned.

While there is by no means a dearth of lawyers here, a good, go-ahead man will always easily find his place. And if he brings with him a few good overseas contacts, who can provide a beginning basis for his practice, such as a few overseas investors, or people doing business with Israel, it will not be long before he will find his feet at the local Bar. Also, the mass immigration of a quarter of a million Jews per year, practically none of whom are lawyers, very soon creates an immense need for more lawyers, especially in the new centres of Jewish settlement.

Public and municipal administration in Israel, as well as business, are alternative fields in which persons with legal training from abroad may find their right place. There is in Israel a marked absence of trained professional administrators. Frequently senior and junior officials are primarily party appointments, and not natural born executives. Very often they lack proper training, especially legal. A knowledge of legal concepts is a great advantage in public administration.

In order to enter this administrative career, all the above requirements apply except the passing of the local law examinations and the two years' service with a law firm, unless the engaging authority insists on having a qualified lawyer. But again, a knowledge of Hebrew is quite indispensable. Persons who possess both legal training and administrative experience in other countries should certainly be of great use in the administration of Israel.

The foregoing is merely an outline in brief of the legal profession in Israel. In order to gain a really sound understanding of the state of the profession, it would be best for those interested to visit Israel and to see things for themselves.

ARCHITECTURE

THE opportunities for the architectural profession in Israel today somewhat resembles those of Great Britain after World War II, when utility buildings were the order of the day, except that in Israel they are even more utility, because of the financial situation. However, there is one important difference—the construction of large projects is often financed from abroad, so that here one gets the two extremes. Nevertheless, the recent regulations which substantially increased the tax on unbuilt urban plots should do much to expand the scope of the architect.

There are many technical difficulties in the way of the immigrant architect, most of which, because of the general lack of definite procedure (aggravated by the recent war), can only be solved by the immigrant himself through a process of trial and error. The immigrant can prepare himself technically by learning how to "draw" and "think" in the metric system.

It is very important for an architect to bring something to Israel from his country of origin. An English architect might make a special study of housing and schools, and really go into it thoroughly, starting from first principles including sociological aspects. Perhaps an American might deal with hotels and factories, and a Swede could master hospitals. An architect might also bring with him some specialized knowledge of installations or insulation, acoustics, foundations in cotton soils, or, especially, sanitary science.

Some building research has been done in Israel, but this has been somewhat uncoordinated, and so the State of Israel Research Council has opened a department in this field which promises useful results. Certain indigenous materials had been neglected, for example, basalt, clay for bricks and roof tiles, and the use of wood waste in the manufacture of insulation boards. The most characteristic and successful building product is the Terrazo floor-tile, which is as good as any made elsewhere.

GOVERNMENT POSTS

IF YOUR heart is set on a Government post in Israel, then bear the following in mind:

A fluent knowledge of Hebrew is a *sine qua non*.

A knowledge of Arabic will strengthen your application considerably.

If it's the Foreign Ministry you have in mind, then you should know French, too.

Know what specific task you want to perform in Government and train yourself for it by acquiring practical as well as academic experience.

There is no question but that with the growth and development of the State will come a comparable increase in the governmental structure. But remember that this increase will *never* warrant the wholesale importation of administrators and experts from overseas. There will always be individual openings, but never mass demands. Right now a few economists-statisticians (with fluent Hebrew, of course) could be used. But these jobs may be filled within the next few months. Should 10 or 15 economists-statisticians arrive now, the field would be more than saturated. The same applies to taxation experts, actuaries for the Social Security Department, lawyers for the Ministry of Justice, Chinese translators for the Foreign Office, efficiency experts for the Post Office.

Because the openings are, and always will be, limited in this field, competition will be keener. It is no exaggeration to state that never in history have so many "administrators" scrambled for so few positions. Yet it is also true that never in history were *young* people entrusted with so much State responsibility as they have been in Israel.

REGISTERED NURSES

A REGISTERED professional nurse starts with a basic salary of 21 pounds, plus 25.800—a total of 46.800. Hospitals do not provide living accommodations. Nurses live out on their own. They may buy their meals at cost price from hospital cafeterias when they are on duty.

Uniforms are provided by the hospitals and laundered free of charge. Nurses put in 48 hours' work weekly, get a day off per week, and a month's vacation with

full salary a year. They are allowed a month's sickness with full pay a year. Annual increments of a pound a month are given to staff nurses doing bedside nursing.

For special responsibilities additional pay is given to head nurses, supervisors, etc.

The above gives the professional nurse a living wage according to Israel local standards.

Knowledge of Hebrew is a prerequisite to any positions in hospitals.

In order to facilitate these requirements, a three months' orientation course for nurses from outside of Israel has been organized. The course provides tuition in the Hebrew language and the local technique in practical nursing. During this study period, the participants get full maintenance, uniforms and pocket money, 5 pounds monthly. Half of the time is spent in ward work, and the other time is devoted to study.

If your knowledge of Hebrew is adequate, you may be able to get work without the orientation course.

AMERICAN FILMS MOST POPULAR IN ISRAEL

HOLLYWOOD pictures have two-thirds of the screen time in the new state of Israel and its pictures are the most popular with its residents, according to a report issued by the Commerce Department's motion picture branch. The Israel survey discloses that there are no special restrictions against Hollywood-made films, other than those imposed as a result of scarcity of dollar exchange.

Israel has about 100 movie theatres, the newest ones being well-built and with substantial seating capacity. While censorship is not strict, it has been tightening up lately. No facilities are available yet for dubbing pictures in Hebrew, but there is no objection to such dubbing any time it can be arranged.

Israeli audiences prefer strongly dramatic features, musicals and pictures made from best-seller novels. The single feature policy is generally followed.

It was a sunny day in the last week of September, 1939, when we, a small labor squad, composed of refugees from the Nazi lands, were assembled on a quiet, peaceful beach in Kent, England. Wearing blue or brown overalls and armed with spades and hoes, we shoveled sand into hundreds of bags. Every now and then a truck would arrive to carry away these bags, destined to be piled in front of various buildings in the neighborhood to protect them against possible German air raids. For a state of war between Britain and Germany had been in existence for three weeks, and though the Nazis were kept busy in the East, everyone expected the lull in the West to come to an end. Alas, England was shockingly unprepared for this emergency.

When there was a change of shifts, the incoming truck brought in a friend of mine, a former high school teacher from Vienna. He was extremely excited, showing what we dubbed a "radio face": what had he learned from the BBC (British Broadcasting Company)? Had the Poles given up the fight? Had the Germans attacked Britain? He shook his head, sat down on a large sandbag and said breathlessly: "Freud has died in London."

I was stunned. Only three years earlier I had participated in a public celebration honoring Sigmund Freud on his eightieth birthday. Vienna's Grosser Konzerthausaal was crowded as I had never seen it before (the audience included many foreign visitors and non-Austrian diplomats and scholars), and no less a speaker than Thomas Mann had been chosen to extol the Austrian soul-doctor. Mann and Freud: there were many bonds between the Nobel Prize winner and the father of psychoanalysis. Both had had their books destroyed in Nazi Germany ("Well, at least I've been burned in good company!" was Freud's remark upon learning of the bonfires in 1933.) Both were refugees. Freud was also intellectually an exile, misunderstood, loathed, or at best ignored, as he was by the Viennese except for those present in the Grosse Konzerthausaal. Both were intrepid searchers for the truth that makes us free. But theirs was the relationship of disciple and master, for Thomas Mann considered himself a pupil of the old Viennese who was his guide through the jungle of the human mind.

The Story of Sigmund Freud, the Viennese Doctor Who Influenced Mankind

COLUMBUS OF THE MIND

By ALFRED WERNER

In his address Mann, with unmistakable reference to Nazism, complained of the moral devastation produced "by worship of the unconscious, the glorification of the primitive and irrational." He hailed Freud as a pathfinder of a better future when man will stand "in a different relation to the powers of the lower world, the unconscious, the Id: a relation bolder, freer, blither, productive of a riper art than any possible in our neurotic, fear-ridden, hate-ridden world."

To our great disappointment, Freud was not among the audience. Wife and friends had refused to let the professor subject himself to such great excitement. Instead, Mann went to the famous Freud house at 19 Berggasse to repeat his performance before the family and a few intimates. In his last years Freud left his home only infrequently, but around 1930 I, then a college boy, had seen him twice or three times, as this unobtrusive, almost shy-looking old gentleman, slender and erect, attended lectures given by world-famous foreign scientists. I had never had the chance of speaking with him, but in the spring of 1936, I sent him a poem of mine, congratulating him on his 80th birthday, and I was overwhelmed with joy as the mailman brought me his answer, written in an old-fashioned, large and clear Gothic script, thanking me for the gift.

In poetic language I had endeavored to express and hail Freud's basic tenet, namely, that the mental disturbances that prevented man from being healthy and happy could be traced to conflicts in the unconscious mind, and that these conflicts, caused by inhibitions and restrictions, must be solved, for the benefit of the individual. A tenet like this was not likely to be welcomed in the professor's home town—he lived in Vienna during all but his first four years and his last fourteen months—as Austria's capital was notorious for its conventionalism and hypocrisy. Curiously, this greatest of all

medical men of 20th century Vienna might not even have gotten the title of professor had not a wealthy lady patient of his obtained it for him by bribing the Minister of Education—she presented him with a valuable painting. Freud, of course, was not aware of this "deal", which furnished him with the mere title of "professor extraordinarius" (associate professor). He was close to seventy when the authorities could not help making this widely-celebrated scientist "professor ordinarius" (full professor). This, too, was a mere title, which did not carry with it a seat on the faculty—fortunately. Freud was anything but anxious to wrangle with the reactionaries of Vienna's University over matters of minor importance. Still, he was disgusted with the Viennese attitude towards him and his school. In the 'twenties, a collector of internal revenue had the presumption to express his doubt of the correctness of Freud's declaration, saying "it is well known that your fame attracts patients from foreign countries who are able to pay high fees." The analyst retorted sarcastically: "I note with pleasure this first official recognition which my work has found in Austria."

But however prejudiced Vienna was towards Jews, and however reluctant it was to consider new ideas, Freud was reluctant to emigrate, even weeks and months after the Anschluss. "Austria is my home," he said, again and again. "I must stay." It was hard for the ailing old man to leave a house, however modest, in which he had lived for forty-two years and raised six children, a study about which Stefan Zweig had written: "At the moment of entering his room it was as if the madness of the world had been shut off"; where he had treated hundreds of patients, produced many books and articles. But the Nazis made life too

difficult for him. They stopped his work, confiscated all his property, abolished the Psychoanalytic Publishing House. If they did not actually molest him physically, this was, to a great extent, due to the watchfulness of such foreign disciples as the Englishman, Dr. Ernst Jones, and Princess George of Greece, better known as Princess Marie Bonaparte, who had rushed to the "Ostmark" to keep the enemy away from the master's door. Nevertheless, one day several uncouth storm troopers stamped in. They were received by the energetic Frau Professor alone. She asked, "What do you want?" What they wanted was 5,000 *schillinge*. When Frau Professor entered the study to forward this demand to her husband, the sage exclaimed, looking up from his manuscripts: "What? Five thousand *schillinge*? That's more than I ever got for a single visit!"

Fortunately, Freud was not too much surprised by the victory of Nazism, familiar as he was with the barbaric, elemental, destructive elements in the human soul. Of course, there was "no reason why man should forever remain a criminal, a murderer, with the mind of a moron." But the first World War already had "proved that we absurdly over-estimated humanity, which has not fallen—since it has never started to ascend the heights." When he learned how the Nazis had beaten up innocent people in the street or dragged them to concentration camps, he was shocked, but not surprised. For many years he had stated bluntly: "Our culture is but imagination, a veneer. Our primitive natures, our anti-social, bestial emotions, are still just under the skin. During the war 'cultured' men grew wild-eyed and slashed each other to bits. When the government and the conventions which we recognize as our masters gave the signal and said, 'There is the enemy,' we heaved a sigh of relief and cast overboard our fragile repressions in order to lie, murder, rape and steal."

But in 1938 there were men of good will at work as well. Ambassador William Bullitt, a former patient of Freud, succeeded in making President Roosevelt intervene in behalf of the Freuds, who were permitted to leave Austria, but only after Princess Marie Bonaparte had sacrificed a substantial sum of money as "ransom".

Nevertheless, the Nazi press sent after him a parting gibe, calling his school "a pornographic Jewish specialty." When the Freuds arrived in London, a nice house with a garden, located in the outskirts, was made available to them. Incidentally, the Viennese sage was accorded a privilege never before granted anyone but a British king. Since his physicians had forbidden him to leave his home, the Royal Society, of which he had been a member for the past two years, sent its 280-year-old charter book to Freud for his signature. Many other honors were bestowed upon the octogenarian, yet they could not diminish his terrible physical pains—the cancer in his jaw made it most painful for him to speak, and he hardly ever slept at night. Still, he continued to work as long as he was strong enough to hold his fountain pen. He received few visitors, among them H. G. Wells and Stefan Zweig. One day the latter took along the famous surrealist painter, Salvador Dali, an admirer of Freud. Dali sketched the old man, but refused to show the picture to the master, for Death was incorporated in it. Yes, Freud's pessimistic prophecy had come true: "It is tragic when a man outlives his body."

On September 23, 1939, Freud was relieved of his suffering. He was cremated in a private ceremony, without the services of a rabbi. However, a deep-felt funeral oration was spoken by his friend and admirer, Stefan Zweig. The ashes were preserved in a twenty-two hundred year-old Etruscan vase which he had rescued from his Viennese apartment. The inscription on the vase, mounted on a tall, slender, marble column in the East Columbarium of Golders Green, London, simply states: "Sigmund Freud 1856-1939."

Freud lived to see the publication of his last finished book, "Moses and Monotheism," which caused quite a sensation when it came out a decade ago. It antagonized many a pious Jew, while the leading Biblical scholars and Egyptologists rejected the work as scientifically untenable. Relying exclusively on secondary sources, Freud claimed that [a] Moses was not a Hebrew but an Egyptian, probably of aristocratic birth, [b] the Israelites' monotheism was not an original contribution to mankind but a mere imitation and adaptation of the

lofty Egyptian Adon cult, and [c] Moses was eventually murdered by the Hebrews, who resented the fact that this foreigner had imposed an alien religion upon them.

There is no need here to demonstrate why Freud's claims are unscientific. It is sufficient to say that, by now, Freud's last book has been dismissed by the majority of critics as one of his weakest, least convincing writings. But why did Freud, the Jew, go out of his way to try to discredit the Jewish people, and at a time when Nazism was rampant?

One of his biographers, Helen Walker Puner, volunteers this psychoanalytic explanation: Freud actually identified himself with Moses. At the same time he wished to say that he, Freud was not a Jew, and had nothing to do with the suffering that befell his brethren: "He, Freud, was a man of dignity and courage, not the butt of a paranoiac house painter. The fate of the common Jew was not his fate. He was a Gentile prince in disguise."

Was, then, Freud, another example of those unhappy personalities who were plagued by Jewish self-hatred? Unfortunately, the answer must be "Yes." But this answer would not be complete. Actually, he was torn between an uncomfortable hatred and a stubborn pride in his race. When, prior to World War I, he made the Swiss, Carl Gustav Jung, president of the International Psychoanalytic Association, rather than one of his Viennese associates, he defended his act by bluntly telling his friends: "Most of you are Jews and therefore you are incompetent to win friends for the new teaching. Jews must be content with the modest role of preparing the ground. . . . The Swiss will save us—will save me and all of us as well." How abysmally the great psychologist had overrated Jung's humanity and sincerity became clear in 1933 when Jung took over the editorship of a German psychological periodical after its Jewish editors had been ousted, and when, a little later, in an article, he bluntly asserted that Freud and his Jewish disciples were unable to understand the German psyche: "Have they been taught a better lesson by the powerful National Socialism at which the whole world looks with astonishment—a movement which pervades a white people and is manifest in every German individual?"

But Freud was also, in a sense, a "proud Jew," remarking that it was "perhaps no mere chance that the first psychoanalyst was a Jew." He saw to it that all of his children were brought up as Jews. While far removed from orthodoxy, he treasured the ethics of Judaism, and though, as a philosopher, he was heartily opposed to what he termed "nationalistic fervor," he sought the company of his fellow-Jews and became a member of B'nai B'rith.

On his seventieth birthday he wrote to the local B'nai B'rith, "The longing arose in me for a circle of chosen, high-minded men who, regardless of the audacity of what I had done, would receive me with friendliness. Your society was pointed out to me as the place where such men were to be found. That you were Jews only suited me the more, for I myself was a Jew, and it always seemed to me not only shameful but downright senseless to deny it." In the same statement he expressed his spiritual solidarity with his coreligionists when he explained to them the force that had driven him to the Jewish people, namely, a Judaism made up of "many dark emotional forces, all the more potent for being so hard to grasp in words, as well as the clear consciousness of an inner identity, the intimacy that comes from the same psychic structure."

In his last months Freud came to regret that he had published "Moses and Monotheism." Although familiar with the hostile reactions on the part of scholars, he would not admit that his thesis was untenable. But he admitted that he had issued the volume at the most inappropriate moment, when his fellow-Jews, persecuted by the Hitlerites as they were, were more sensitive than ever before. "Now that everything is being taken from them, I had to go and take their best man," he exclaimed remorsefully in the presence of Stefan Zweig.

Freud has been unable to rob us of our "best man," and we should not dwell on his ill-fated last book at undue length. For Freud has given to mankind a therapy that, in the past five decades, has healed many unhappy men and women who might have ended their existence in suicide, crime, or lunacy. His influence on philosophy, the arts, and other realms of

human knowledge and enterprise is tremendous. We Jews have every reason to be proud of Freud, who himself traced the two dominant qualities "which have become indispensable to me on my hard road," to his "Jewish nature." He declared:

"Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and, being a Jew, I was prepared to enter op-

position and to renounce agreement with the 'compact majority.'"

At the same time, it must not be forgotten that the "Columbus of the Mind," whose name is "as cardinal in the history of human thought as Charles Darwin's," belongs to no special group, no distinct race, except the large race of the sick ones seeking to regain their health through this mental healer.

A GENTILE TO THE JEW

By C. C. RANDOLPH

I AM a Gentile who respects and admires the Jews. I have always been interested in the struggles and suffering of Jewish people, and still interested at my age of 78. One thing I have often noticed: Much of the opposition to and persecution of the Jews have been, even as now, through jealousy of the business ability of the business Jew, and the ability of Jews generally to take care of their own people.

I have been very much interested in persistent efforts of the Jews to reestablish themselves as a nation. They have been working against some of the strongest opposition in the world—opposition that would have discouraged any other people. Now the dream of centuries seems fulfilled in the new Israel.

A sincere prayer goes up to the Great Father from this modest Gentile heart for a great future for the new nation, and sincere thanks for the success won so far.

May your new nation become great and permanent, and your people find peace and prosperity. The Jews can and I believe will, become a powerful force for good throughout the world.

The Jew, the Christian, both protestant and Catholic, and all other people who are progressive and believe in universal peace, must unite in their efforts against the forces of evil; this united effort is necessary for the protection of all of God's people on earth. We believe in one God and must unite under that banner.

As never before the forces of Anti-God are organized against all churches and the forces of good. It requires organized effort to combat this influence.

Will the great battle or Armageddon be fought with the atomic bomb and wholesale murder, or can it be accom-

plished around the international peace table! The future of mankind is at stake.

Ere I leave this human existence I would like to see the forces of good united against evil. Those who seek and are willing to fight and sacrifice for the rule of divine love, are sons and daughters of God—the God of all regardless of race, nation or creed.

Peace and love to my friend the Jew, and success to the nation reborn in the name and faith of Israel.

NORWEGIANS TO BUILD ISRAELI SETTLEMENT TO COMMEMORATE PLANE DISASTER

THE official newspaper of the Norwegian Labor Party, *Arbeiderbladet*, has launched a drive to raise money for a new settlement in Israel to commemorate the 28 Jewish children and six adults who were killed in an air crash near Oslo on November 20. The settlement will consist of 40 houses.

Norwegian unions have already agreed to raise the money by contributing the wages of the men who will work overtime for the project. The funds for ten of the buildings have already been raised. It is estimated that they will cost about \$8,500 each.

Haakon Lie, secretary general of the Norwegian Labor Party, who visited Tel Aviv recently, also said that Norwegian labor will erect a 40-house village in Israel in memory of the Jewish children killed in the plane disaster. A central education building will be named for the Norwegian teacher, Lisa Janssen, who died in the same accident.

THEY were at dinner when the telephone rang. It was for Harvey, who was eleven and had discovered only

recently how useful the telephone could be for getting his lessons. He came presently, his round little face a deep study. "I forgot all about it, Daddy—for civics, I mean. I was supposed to listen to the special broadcast from Palestine. Miss Mears said she thought it'd be interesting for me to make my report on that. I don't know why she picked on me."

"Because you're Jewish," said Max. "It's a big event—the first anniversary of their nationhood. I wish I'd heard it too."

"Do they have their own flag and president and everything?"

Max nodded.

"What's his name?"

For a moment he couldn't remember and he was annoyed—something he should've known. To cover up his ignorance he started talking about the war that had been waged last year.

"Gee," said Harvey, "you can help me with my report."

Max looked at his son and a warm feeling engulfed him. He was in good spirits tonight. Something rather odd had happened at the office. His father-in-law, whom everyone called Hy, had been on a rampage today. The firm was heavy in distillery stocks and Hy took it as a personal affront that the government had asked for a voluntary curtailment in production.

As usual he had started to bellow, and Max, listening in silence, had a sudden vision of those remote, alien spots where he had fought during the war and which during the past few years seemed to come less and less to mind, but he did remember the ragged, shabby boys carrying banners which read *pane*—bread. He had tried to explain to Hy what this curtailment in production would mean . . . to those in Europe . . . but of course Hy was too impatient to listen. And then this surprising thing happened. Max simply got up and walked out while Hy was lecturing him.

Since last summer Max had been careful to avoid any run-in with Hy. They'd had a few words about the election—and Max's stand had almost cost him the new Buick Hy had promised them. Actually before Hy was sufficiently appeased Max

had to go into his office, apologize like a little school boy and listen while Hy showed him where he was wrong.

Today, however, it had been different. He simply walked out. And I'm still alive, he thought grimly.

"Now start at the first," said Harvey. "I want that report to be good."

"Stop worrying your father," said Max's wife, Gerty. "I can't get in five words." She was anxious to tell Max about the bridge session this afternoon. They were both weak on bidding and she had been taking lessons. Her current dream now they'd move into the new place and had the new Buick was for them to capture high bridge score at the Thursday night tournament at the club.

"Be sure to write it all down," said Harvey, ignoring his mother.

"The thing to remember is that independence never comes easy. They had to fight hard against great odds.

"Gosh," said Harvey, "that's like the American Revolution." Suddenly he put his fork down. "Let's start right now, Daddy."

"Finish your supper," said Gerty.

"But this is important," Harvey insisted. "And Daddy makes it so interesting!"

Max smiled; he was pleased, but he wished he could remember more facts. Presently Harvey asked to be excused. It was time for his seven o'clock adventure story. Max and Gerty watched him making himself comfortable in the living room. "Of course we spoil him," she said, turning with a smile to Max. "We spoil him awfully."

Max was trying to make up his mind to pass up the dessert—an elaborate pudding, topped with whipped cream. Absently while listening to Gerty, he started to eat it, and then he was cross because he had eaten too much and would have to take a nap. . . . Upstairs, as soon as he stretched out, he fell asleep. He woke with a start, glad to be free of his oppressive dreams. Too much supper—that was it. Hy had kicked him out of the office and he saw Harvey with a banner

A Boss is a Boss—Even if He's Your Father-in-Law

CURRENT EVENTS LESSON

By SYLVAN KARCHMER

that read *pane*. It was a relief to wake up and find it only a dream.

He came downstairs. Gerty was on the side porch reading. "Hy and Mama are coming over," she announced.

Still half asleep, Max sat down. What was Hy wanting over here, he wondered. He watched Harvey through the doorway. He was curled on the couch—his favorite pose—and he was throwing one of Gerty's fancy pillows into the air and catching it between his legs. "Thursday is his big night for radio," said Max.

From the walk they heard Hy's booming voice. Hy was a short, irascible little man, with a shock of grey hair and a slightly bad ear. "Lower that radio," he said, still from the walk. He was obviously prepared to talk—he was always prepared to talk, and he had opinions on everything from the newest ladies' fashions to higher metaphysical thought. Most of them Max had heard many times.

"Come out, Harvey," Hy called. He was very fond of the boy.

"Just a few minutes and *Roving Detective* will be over Harvey said.

"All right, let him finish," said Hy indulgently, and started to talk about grain stocks again.

That's for my benefit, thought Max. If I'd stayed with him this afternoon I wouldn't be getting it now. . . . But he didn't want to start an argument. He fumbled with his lighter as long as he could to keep from listening. He felt relieved when he saw Harvey coming out. His presence would divert Hy.

Harvey dutifully kissed his grandmother; she was a quiet little lady, who—it seemed to Max—had lost her powers of prolonged speech during her marriage to Hy.

"Sit on my knee," said Hy to Harvey.

Max knew he disliked being treated as a little boy, but last month Hy had given him a bicycle. It was a honey, with lights and basket on the back, and it had made

him the proudest boy in the block.

"I saw a fine tweed suit in Neiman's window," said Hy. "Phone down and tell them his size, Gerty."

"No, Hy," laughed Gerty, "you know he's got enough clothes."

"If I want to give him a present," said Hy in an injured voice. He rocked with Harvey on his knee.

"I'd rather have a gun," Harvey said promptly, "Hy, I know exactly what kind I want."

"You're not old enough for a gun," Max said.

"A gun," said Hy, ignoring him. "You want a gun?"

"I tell you he's too young," insisted Max. "I won't have him—"

"Nonsense," Hy dismissed the objection. "When I was his age . . ."

Max shut his eyes and suddenly he remembered the name of the president. He hadn't realized Hy was still talking.

Hy stopped. "What about Israeli?" he asked. He looked at Max and his eyes grew small. He didn't like being interrupted.

"I'm going to give a report in current events," said Harvey. "The teacher picked me because I'm Jewish. They got fifty thousand men in their army."

"I'll tell you this," said Hy, raising his voice, "I wouldn't get up in any classroom and talk on Zionism. First thing you know, they'll be telling us to go there."

"Oh come on," said Max; he smashed his cigar into the tray and picked his words carefully. He'd forgotten how vehement Hy could be on Zionism. Hy had strong likes and dislikes on practically everything. "Nobody's going to think that. It's only a report for class." He took a deep breath and hurried on as he saw Hy twitch impatiently in his chair. "Personally, Hy, I'm glad the boy took an interest in the subject."

"It's dangerous," said Hy testily.

Max was sorry he'd ever answered Hy but he had to defend his position now. "I don't want to start an argument," he said, "but you can't help being stirred by what they've accomplished." He tried to sound aloof and impersonal—he didn't want to make an issue of this . . . and he was conscious of Harvey's presence . . .

"Now just a minute," said Hy. "You can't start an argument if you listen.

First let's get a few facts straight."

I should've known better, thought Max wearily. He didn't mind for himself—he was used to Hy's lectures. But Harvey. . . ! For the boy's sake he couldn't sit here and take it. He shut his eyes wearily and waited for Hy to stop. "Hy," he cried finally—he was almost shouting above the other's voice—"let me get in a word."

"You don't need a word." Hy's voice was louder than his own. He was shaking his finger. "You listen to me, I tell you."

"Hy!" Harvey's voice was shrill. "You're not arguing fair. They're like the Thirteen Colonies . . . and you're not being a very good Jew by talking about them. . . ." He was shouting in childish anger. The air on the porch seemed suddenly tense.

"Harvey," said Gerty in a pained voice. "To Hy!"

"I'm ashamed of you," said Hy, "talking to your grandpa like that!"

"Yes," said Gerty, "you must apologize."

By Joe, thought Max, he doesn't have to apologize, but he knew they couldn't afford to offend Hy. Max saw the boy's face; he was frowning. Hy was watching Max too, even though his eye was on Harvey. Hy hadn't forgotten how Max had walked out on him. It didn't seem such a smart thing now. Suppose he told Max not to show up at the office tomorrow. . . . Max shut his eyes. "Go on, Harvey," he said in a low voice. There was a pause, then he could hear the intake of Harvey's breath.

"I'm sorry, Hy."

It was that simple.

"Sure, it's all right," Hy said, his own voice quieter now. "Just can't stand seeing a kid sassy."

While they were talking, *Murder at Red Mill* came on and Harvey ran back to the library. Gerty suggested a table of bridge, and Max went for the cards. Soon they were engrossed in the game. Hy was dummy twice and both times he rehashed the whole Zionist question. Afterwards he ate two pieces of cake and glanced into the library, where Harvey was listening. "Little fire eater," he chuckled. "By the way, Gerty, don't forget to phone his size in." He's pulling

the benevolent despot act now, thought Max, he'll be passing me a cigar next. . . .

By ten he and Grandma were gone. Gerty went back into the kitchen for a glass of milk for Harvey, who had one more program to hear. While they waited, Max and Gerty played a hand of open bridge. Finally under pressure Harvey turned off the radio. He got up and stifled a yawn. "We haven't worked on the report yet," he said.

"You're going right to bed," said Gerty. "It's late enough."

They started to argue but Max said, "I'll jot down something for you. Have it ready in the morning."

"Put in about the Thirteen Colonies," said Harvey. Then he turned slowly and looked at Max. "He wasn't right, was he, Daddy?"

"No," replied Max slowly, "he wasn't."

"He didn't even give you a chance to say so," said Harvey. He stopped, his nose wrinkling. "Daddy, is Hy your boss—at the office?"

"Why, yes," replied Max. "What made you ask that?"

"Well, Harvey," said Gerty. "I'm not going to tell you again."

"O.K.," replied Harvey, moving to the stairs. His little nose was still wrinkled. "Don't let me down, Daddy. I mean about the report."

Max stared as the boy went up the stairs. Yes, Hy was his boss—but that didn't explain it. Go on, ask that too, he thought, you've got a perfect right, you know. . . .

"There's one thing I want to show you before we go on," Gerty was saying. She had picked up the cards and was dealing out a hand. "When your partner bids. . . ."

The anniversary of the Jewish state, Max thought looking at the stairs again. No, I won't let you down, Harvey, he said, but even to himself he didn't sound very convincing. . . . Harvey, no doubt, had guessed that too.

The Review is a good introduction to the Center — show it to your friends.

NEWS OF THE MONTH

A RESOLUTION voicing concern over Israel's announced intentions to consider Jerusalem its capital and calling attention to the "very grave consequences" of implementing such a move was introduced in the U.N. Trusteeship Council by Henri Laurantie of France. Later, the Council asked Israel to remove the government offices it had transferred to Jerusalem. Only five members voted for the latter resolution, the others abstaining. The U. S. A. and Great Britain were among these.

Meanwhile, the Council, sitting as a committee of the whole, decided to continue its special meetings here until December 23 and then reconvene in regular session on January 16 in Geneva.

In a preliminary exchange of views, France suggested that the Council should not drift too far from its 1948 statute on Jerusalem which it never completed and that this should be used as a basis for a new statute, so the very rigid political system of the former draft should be softened.

Considerable discussion arose over a Mexican suggestion that the Council should "negotiate" with the parties involved in Jerusalem before work on the statute details began. Iraq challenged the wisdom of such a procedure, branded the transfer of Israel Government offices to Jerusalem as "illegal aggression" and suggested that the United Nations could apply moral and economic sanctions against Israel.

France and Belgium also opposed the Mexican idea, but agreed to the decision of the Council chairman Ambassador Roger Garrau of France that the parties be heard when it becomes necessary without participating in debate.

The opinion that a special United Nations General Assembly session will be necessary next spring for the purpose of reconsidering the Jerusalem issue became more widespread among diplomats as it became obvious that the U.N. Trusteeship Council will not be able to enforce the decision to place Jerusalem under international trusteeship. Ambassador Garrau indicated that there was a strong

possibility that the U.N. General Assembly would be convened probably late in March to deal again with the Jerusalem problem. He hinted that the Council would make great modifications in the plan for the internationalization of Jerusalem.

The Offices of the President and Premier of Israel as well as that of several Ministries were being moved to Jerusalem following a session of the Knesset during which Premier David Ben Gurion read a statement, on behalf of the government, deploring the United Nations General Assembly decision to internationalize Jerusalem. The Knesset held its last session in Tel Aviv and prepared to resume its meetings in Jerusalem on December 26.

In his speech, the Israel Premier emphasized that Jerusalem always has been and always will be the capital of Israel. He said that there is nothing to prevent the Israel parliament from holding its sessions in Jerusalem, that the government will continue to transfer its offices to Jerusalem and that he hopes to complete the transfer as soon as possible.

"From the very first days of our provisional government," the Premier said, in a declaration, "we made peace, security and economic consolidation of Jerusalem our principal care. Amidst the stress of war, when Jerusalem was under siege, we were compelled to establish the seat of the government in Hakyria, near Tel Aviv. For the state of Israel there always has been and always will be one capital only—Jerusalem, the eternal. So it was 3,000 years ago and so it will be, we believe, until the end of time.

"As soon as the fighting stopped, we began to transfer government offices to Jerusalem and to create conditions for a normal life in the capital. We are continuing with the transfer of the government to Jerusalem and we hope to complete it as soon as possible."

A leader of the Mapam, Yitzchak Ben Aharon, requested that the government pledge it would reject the present partitioning of Jerusalem. He also demanded

that the government give assurances of non-cooperation with any United Nations bodies which may attempt to implement the U.N. Assembly decision placing Jerusalem under international trusteeship. He said that his party will fully back the government against internationalization or any other plans for the separation of Jerusalem.

Menachem Beigin, leader of the Herut Party, severely criticized the government for giving up the Old City two years ago. He also criticized Premier Ben Gurion for renewing the acceptance of international supervision of the Holy Places. This, he said, meant that the Israel Government, even by having its seat in Jerusalem, would agree to govern under the shade of foreign rule.

Joseph Saphir, leader of the General Zionists, demanded a proclamation of Jerusalem as the capital of Israel under Article I of the provisional constitution. He also held that the statement made by Mr. Ben Gurion was unacceptable since it endorsed the principle of foreign rule in a part of Jerusalem. Nathan Friedman-Yellin urged the reunion of the separated parts of Jerusalem and appealed for "united, closed ranks" in the face of anticipated United Nations sanctions.

Even as the Premier arrived in Jerusalem to supervise arrangements for the transfer of his office to the Jewish section of the city, it was announced that six full ministries have already been transferred to Jerusalem. They are: the Ministry of Supply and Rationing, the Ministry for Education and Culture, the Ministry of Welfare, the Ministry of Health, the Ministry for Religious Affairs and the Ministry for War Victims. In addition, there are functioning in Jerusalem this week several divisions of the Ministry of Justice, Ministry of Agriculture and Ministry of Communications.

☆

The U. S. State Department was taken by surprise by the declaration on Jerusalem made by Israel's Premier at a session of the Knesset. Government sources indicated that the quickness of the Israel move was totally unexpected. State Department spokesman Michael J. McDermott said the Department had not yet received the official text of Ben Gurion's statement.

Secretary of State Dean Acheson said

that the United States will cooperate constructively with the United Nations Trusteeship Council on the Jerusalem internationalization issue although this government voted against internationalization. He made the statement in response to a question at a press conference.

Mr. Acheson said the American representative on the Trusteeship Council will be instructed to participate in efforts to draft a statute covering the internationalization of Jerusalem. A reporter asked Mr. Acheson if he thought the U.N. could enforce internationalization. The Secretary replied that he did not think he should be asked to draw such a conclusion.

☆

Israel has elaborated plans to house the Parliament and various Israel ministries, as well as the residence of the Premier, on the slopes of the hill in Jerusalem where the headquarters of the World Zionist Organization is to be constructed. The site overlooks the entire city and adjoins Herzl Hill, site of the transferred grave of Dr. Theodor Herzl, founder of modern Zionism.

Immediately after the United Nations vote for internationalization of Jerusalem, the Israel Cabinet dispatched David Remez, Minister of Communications, and Dr. Dov Joseph, the Minister of Supply and Rationing, to Jerusalem to look for adequate accommodations for the Knesset and the Premier's office.

Both Ministers, it is learned, conferred with the Jewish Agency, which proffered the hall where the first Knesset met, but that was found too small, and they negotiated for a lease on the Orion Cinema, which will be rebuilt for the Knesset until the permanent parliament building is erected.

The new site of government here will occupy an area of several hundred acres, which have already been allotted and are now undergoing conditioning for the structure, which will take at least two years to build and will cost approximately two million pounds.

☆

Israel announced at a meeting of the Armistice Commission in Jerusalem that it will be compelled to cancel the facilities granted to Transjordan at certain meeting points on the Israel-Transjordan armistice line. This will be done in retaliation for the killing of two Israel sol-

diers by an Arab-laid mine near Beit Jibrin, in the southern part of Israel. The soldiers were killed when a jeep in which they were riding struck the mine.

☆

The prediction that the United Nations will before long realize that its decision to place Jerusalem under international trusteeship was a mistake and that it will proceed to reconsider its action, was made by Rabbi Abba Hillel Silver. "This will not be a new experience for the United Nations in connection with its handling of everything connected with the Palestine problem," he said. Senator Herbert H. Lehman termed the United Nations decision on Jerusalem an "unjust and unworkable action and urged correction of this 'grievous mistake.'" Sen. Lehman spoke at a special convocation called by the Jewish Theological Seminary of America at which Israel Foreign Minister Moshe Sharett was presented with an honorary degree of Doctor of Hebrew Letters.

Mr. Sharett declared at the convocation that "all eyes are now focused on Jerusalem and we pray that our state will fulfill its great mission, that we shall achieve a life of peace and security and that we shall, in turn, secure the peace of the Holy Places that are contained within her walls, and shall be established in our times as the capital of the state of Israel and the spiritual center of the Jewish people."

POSSIBLE CHANGES IN ZIONIST FUNDS

By BORIS SMOLAR

DON'T be surprised if a fight develops within the Zionist ranks over the future of the Jewish National Fund and the Keren Hayesod. Some important leaders in Israel are urging serious changes in the structure of these two major Zionist funds. They even go so far as to suggest that both funds be merged. Naturally, there is also a good deal of opposition to these suggestions. The final decision will, of course, be made at the forthcoming World Zionist Congress. In the meantime, the issue will, no doubt, come out into the open very soon. Already the Jewish Agency office in New York is looking into the possibility of structural changes in the Zionist funds. Such structural changes, if made, may affect the entire system of fund-raising for Israel in the United States, since most

A change in the Catholic attitude toward the internationalization of Jerusalem is indicated by an editorial published in the London *Tablet*, official weekly organ of the Catholic hierarchy in Britain. A long survey regarding the future of Jerusalem concludes with the statement that the "notion of secular international authority in Jerusalem is both considerably impracticable and largely discredited." The paper considers the "bizarre" alignment of powers in favor of internationalization—the Catholic countries, the Arab states and the Soviet bloc. The *Tablet* expresses the fear that this may lead to the Soviets gaining a foothold in Jerusalem.

The Soviet delegates, the *Tablet* continues, might set about, once an international regime is established, making it as difficult as possible to administer Jerusalem, using the experience gained in such other "international" cities as Berlin and Vienna.

The rise of a situation is visualized by the *Tablet* in which an international Jerusalem would be divided into sectors, "with one sector the preserve of the Russians, which would be a great deal worse than the present division in which the Old City is in Arab hands and the New City in Jewish." The Russians might even succeed in maneuvering the West out of the Holy City altogether, the *Tablet* intimates.

of the money raised by the Zionist funds comes from this country. It is, therefore, no wonder that the various groups within the Zionist movement in America are already engaged in a lively campaign of Shekel selling. Each of these groups is determined to come to the Zionist Congress with the maximum number of delegates it can elect. The Congress, which will take place in Jerusalem at the end of next summer, will also be the arena of a fight on basic issues concerning the relationship between the Jewish Agency and the Israel Government. Inasmuch as the American Zionist movement is today the backbone of the entire existence of the Jewish Agency, the wishes of American Zionists may play the decisive role in all issues at the Congress.

NEWS OF THE CENTER

Annual College Youth Program This Friday Night's Late Service

Due to the fact that many of our Center College Youth are home for the mid-winter vacation, our services this Friday evening, December 30th at 8:30 o'clock are dedicated to them. The Junior League, the Center College Youth Group, under the guidance of Mr. Joseph Aaron are sponsoring the Late Friday Night Lecture services and representatives of this group will conduct a symposium on the theme "College Youth and American Jewish Life." The participants will be Barbara Spielman, Doris Ohlsen, Daniel Gaba and Joel Sugar.

Cantor Sauler will lead in the congregational singing and render a vocal selection. We hope that all college students, their relatives and friends will attend these important services.

Advance Notice

Next Friday, January 6th, 1950, at our Late Friday Night Lecture Services, Rabbi Levinthal will speak on the subject, "The Revived Interest in Chassidism—What Does It Signify?"

Dedication of Maurice Bernhardt Forest in Israel

A celebration will be held at the Center on Tuesday evening, January 10th to mark the completion of a Forest of ten thousand trees in Israel in the name of Maurice Bernhardt, one of the most active communal leaders in our Borough. An interesting program has been arranged for that evening by the sponsors of the Forest, the Eastern Parkway Zionist District No. 14.

Sabbath Services

Friday evening services at 4:15.
Kindling of candles at 4:17.
Sabbath services, "Vayizash," Genesis 44:18-47:27; Prophets—Ezekiel 37:15-28 will commence at 8:30 a.m.
Mincha services at 4:15 p.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Gershon Abelson will deliver the lecture in Yiddish this Saturday afternoon at 3:45 p.m.

Daily Services

Morning services at 8:00 o'clock.
Mincha services at 4:15 p.m.

Inta League News

The month of December got off to a fine start for the Inta-League with a discussion on the subject of Inter-marriage and its attendant problems. Our second meeting was devoted partly to program planning and suggestions for future activities of the Inta-League and partly to a discussion of the significance of the UN decision to internationalize Jerusalem. This was followed by a brief discussion of the celebration of Chanukah in a Gentile world. On Dec. 17th, we held a Chanukah party with the lighting of the Chanukah Menorah, songs, games, entertainment, dancing and refreshments. For our last meeting in December, we plan to have a speaker on some topic of current Jewish interest.

The Inta-League will not meet on Saturday evening, December 31st.

Junior League

December was one of the most enjoyable months in Junior League's history. We had a most successful open meeting on the first. It featured a "Game Nite" under the expert supervision of Al Leifer, ably assisted by Danny Gaba and Joel Sugar. On the 8th we had a film and two speakers from the Cancer Society, which proved most interesting and informative. Irene Spatt, Chairman of our Musical Committee, presented a splendid musical program consisting solely of Junior League talent. Ann Goldenberg, David Yawitz, Barbara Spielman, Doris Ohlsen and Irene Spatt performed. The program ended with our own Marty Karlin leading the group in a community sing. On December 22nd we had our Chanukah Program directed by Doris Ohlsen. The Old year closed with an end of the year social on December 29th. January, 1950 is also bright with promise. We are planning to start a series of "square dances" at our open meeting on January 5th. On January 12th, we are showing a U. S. Army film called "Nuremberg—Its Lesson for Today"—the story of these Nuremberg trials has tremendous significance for all who are interested in a saner world of tomorrow.

Our own Rabbi Saltzman will talk to the group on the problem of intermarriage on January 19th. We always look forward to his visits with our group. The month will close on January 26th with a dramatic production. Betty Krant has worked like a beaver to put on Norman Corwin's "Tel Aviv." If any college age people who are Center members have not as yet joined us in our activities, we would be glad to welcome them next Thursday night, January 5th at 8:30.

Junior Club Activities

The annual Chanukah entertainment of the Junior clubs was held on Saturday, December 17th. The members of the Tzofim chanted the blessings over the Chanukah lights and recited poems appropriate for the occasion. The Vivalets and the Candlelites presented Palestinian dances and short skits, while the Macabees rendered recitations about Chanukah.

All the clubs were busy with various Chanukah projects. They made dreidells, menorahs and posters for Chanukah. The topics for discussion during the last month were: "The Jerusalem issue and the United Nations," "Chanukah in the Light of the Present Occurrence," and the "Present Situation in Israel." Jewish Book month was appropriately celebrated by the Junior Clubs.

Library Schedule

The following schedule now prevails in the Library: Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 p.m., and 7:00 to 9:00 p.m. and on Sundays from 10:00 a.m. to 2:00 p.m.

Acknowledgment of Gifts

We acknowledge with thanks the receipt of donations for the purchase of Prayer Books, Taleisim and books for our Library:

Dr. Emanuel Schwartz, in memory of wife, Rose on the occasion of the Bar Mitzvah of his son, Robert Henry.

Mr. and Mrs. Charles Dilbert, in honor of the marriage of their son, Bernard on November 20th.

Mr. and Mrs. Hyman Rothkopf in honor of the marriage of their son, Sidney on November 19th.

T. Cohn Family in memory of Nathan Zucker.

Louis Glazer, in honor of the Bar Mitzvah of their son Richard on October 22nd.

Daniel Isenfeld in memory of Morris Isenfeld.

Library

Mrs. Sylvia Reznikoff donated a set of books in memory of her husband, Nathan Reznikoff.

From a South African Admirer

The Editor,

Brooklyn Jewish Center Review,
New York, N. Y.

Dear Sir:

In your esteemed periodical just at hand I find a most interesting essay about "Faith and Disillusionment" by your revered Rabbi. In his learned discussion your Rabbi makes reference to the fact that of his thirty years' anniversary in the ministry of the Brooklyn Jewish Center. I am sure that quite apart from his outstanding work in your community Rabbi Dr. Levinthal has made a name for himself in the world of Jewish scholarship.

In fact, his great books on Judaism make one aware of the harmonious blend of the thoughts of the old and new world (that meet here) in a unique personality. May I, therefore, be permitted, as one of his countless admirers, to extend hearty congratulations to both your distinguished Rabbi and your community on this memorable occasion in the life of the Brooklyn Jewish Center.

May the happy association continue to be a blessed one—for the glory of God, His Torah and His people.

Yours sincerely,

REV. DR. A. LICHTIGFELD, Rabbi,
United Hebrew Institution

Bon Voyage

Best wishes for "Bon Voyage" and a safe return in our midst is extended to Mr. and Mrs. Herman A. Kiel of 133 East 38th Street who left with their daughters and grandchildren for a trip to Israel on December 23rd.

Holiday Gym Schedule January 2nd

The holiday schedule will prevail in the Gym and Baths Department this Monday, January 2nd (celebration of New Year's Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Gala Yiddish Evening

Next Wednesday

A very fine Yiddish program will be given at the Center on Wednesday eve-

ning, January 4, at 8:30, to mark the recently published Yiddish translation of Dr. Levinthal's book "Judaism — An Analysis and an Interpretation" by Dr. A. Asen. This book has made a deep impression among literary circles and a distinguished list of prominent Yiddish writers will honor Dr. Asen on this occasion. Among them will be Abraham Reisin, Dr. H. L. Gordon, Jacob Glatstein, Dr. I. D. Bergman, Mark Schweid, Moshe Shtarkman and A. Nisenson. Dr. A. Asen too will speak. Rabbi Levinthal and Rabbi Saltzman of our own Center will also deliver brief addresses in English. Mr. Mordecai Rudensky, well known speaker and writer, will act as Chairman of the evening. Our Cantor, William Sauler, accompanied by Natalie Asen Levine, will provide the musical program. There is no charge for admission.

Congratulations

Hearty congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Albert of 57 Lincoln Road on the marriage of their daughter, Felice, to Mr. Henry L. Unger on December 25th. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Albert and Mr. and Mrs. Samuel Madfes.

Mr. and Mrs. Joseph Stark of the Granada Hotel on the marriage of their son, Robert A., to Miss Iris F. Friedman on December 21st.

Mrs. J. Stulman of 230 Park Place on the engagement of her granddaughter, Miriam Elaine Goldenthal to Mr. George D. Kanter of Passaic, N. J.

Judge Greenberg To Be Honored At Testimonial Dinner

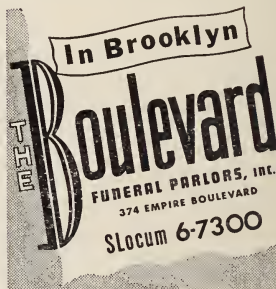
Our President, Judge Emanuel Greenberg, will be the guest of honor at a Testimonial Dinner to be tendered to him at the Center on Thursday evening, January 19th. The dinner is being arranged by the Brooklyn Jewish Center Committee for the Jewish Theological Seminary in recognition of the many years of devoted service to the Seminary, the United Synagogue of America, United Jewish Appeal, Federation of Jewish Philanthropies, Zionist movement and many other causes.

Subscription to the dinner may be made at the office of the Center at \$7.50 per person. Mr. Frank Schaeffer heads the committee in charge of arrangements.

There is hardly anything in the world that some men cannot make a little worse and sell a little cheaper, and the people who consider price only are this man's lawful prey.

—JOHN RUSKIN.

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**GRAVES AVAILABLE
IN ALL CEMETERIES**

LEON HYMAN, Director

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMOWITZ, WILLIAM

Res. 443 Alabama Ave.
Bus. Teacher, Bd. of Ed.
Single

APRILL, M. LIONEL

Res. 14 Ludlam Place
Bus. Sprinklers, 155 Quincy St.
Married

Proposed by Mrs. Margaret Levy

BLOCH, Miss JEAN

Res. 1120 Bergen St.
Proposed by Glorgia Katz,
Daniel Katz

BLOOMER, SAMUEL

Res. 456 Brooklyn Ave.
Bus. Book Matches Mfg., 230—5th Avenue
Married

Proposed by Morton Klinghoffer,
Joseph Goldberg

BROWNSTEIN, Miss LILLIAN

Res. 363 Alabama Ave.
Proposed by Sid Spatz

CHERTKOF, Miss GILDA

Res. 565 Crown St.
Proposed by Rose Altman,
Sandra Pores

CHUDOW, LAWRENCE

Res. 127 E. 52nd St.
Bus. Converters, 315—5th Ave.
Single

DONNER, ARNOLD GARY

Res. 320 Sterling St.
Bus. Patterns, 491—7th Ave.
Single

DYBER, SIDNEY

Res. 160 So. 3rd St.
Bus. Food, 84 Hope St.
Single

Proposed by Minnie S. Cutler,
Sylvia Goldberg

DYM, EMANUEL

Res. 2246 Claredon Rd.
Bus. C. P. A., 1440 Bway.
Married

EHRlich, Miss PEARL

Res. 270 E. 92nd St.
Proposed by Harriet Buchin,
Selma Hallem

EPSTEIN, EDWARD

Res. 600 E. 26th St.
Bus. Chemicals, 548 Meserole St.

Married

Proposed by Bernard Epstein,
Jacob Finck

EPSTEIN, IRVING

Res. 317 Bradford St.
Bus. Garage, 127-01 Metropolitan Avenue
Single

Proposed by Harry S. Mansbach,
Harry Goldman

FEINSTEIN, Dr. SOL S.

Res. 1193 Carroll St.
Bus. Physician, same
Married
Proposed by Dr. B. Richman,
Mr. S. Chernoble

GLASSMAN, JACOB

Res. 1084 New York Ave.
Bus. Police Dept., 67—6th Ave.
Single

Proposed by Nat Hoffspiegel,
Ben R. Berke

GREEN, Miss FRANCES

Res. 1427 Park Place
Proposed by J. A. Fortunoff

HERBST, SIDNEY

Res. 1521 Ocean Ave.
Bus. Optical, 19 W. 34th St.
Single

HOCHBERG, JOSEPH E.

Res. 9027 Kings Highway
Bus. Clothing Mfg.
Married
Proposed by Sol Hochberg

HOCHHEISER, Miss RUTH

Res. 15 Bristol St.

HOFFMAN, Miss CLAIRE

Res. 733 Saratoga Ave.
Proposed by Dr. Jacob Schwartz,
Joseph Schwartz

HOWARD, Mrs. H. RUTH

Res. 1507 Union St.

KATZ, HARRY

Res. 1357 President St.
Bus. Foundation Mfg., 358—5th Ave.
Married

Proposed by Mrs. Anna Green,
Mrs. Frank Wolk

KESSLER, Miss ROSLYN

Res. 270 E. 92nd St.
Proposed by Sylvia Lichtman,
Eleanor Bessin

KOTOFKY, Miss EDES

Res. 154 Rockaway Parkway

KRAFTOWITZ, Miss HELEN

Res. 575 Chester St.
Proposed by Shirley Covitz,
Arnold Zuckerman

LEVINE, BERNARD

Res. 1335 E. 12th St.
Bus. Trucking, 210 Lott Ave.
Married
Proposed by Louis Saffer,
Ben Smallberg

LEVINE, Miss DOROTHY

Res. 916—46th St.
Proposed by Ruth Post,
Jeanne Dunst

LIEBLICH, MALCOLM

Res. 3023 Brighton 2nd St.
Bus. Teacher, Bd. of Ed.
Single

Proposed by Frank Schaeffer

MARK, NATHAN

Res. 1334 Eastern Parkway
Bus. Delivery service, 765 Atlantic Avenue
Single

Proposed by Lawrence Miller,
Harold Kalb

MARKER, SIDNEY

Res. 217 Hart St.
Bus. Abraham & Straus, Bklyn.
Single

Proposed by Frances Marker,
Sylvia Leventhal

MARKOWITZ, Miss ETHEL

Res. 1496 St. Marks Ave.

MARKOWITZ, Miss FAY

Res. 558 Williams Ave.
Proposed by Florence Sagalow,
Sylvia Simon

GELFARS, Miss RUTH

Res. 583 Hinsdale St.
Proposed by Sid Spatz

MENDELSON, H.

Res. 440 Lenox Rd.
Bus. Textiles, 17 Union Sq.
Married

Proposed by Jacob Finck,
Bernard R. Epstein

MISSINGER, Miss SHIRLEY IRMA

Res. 831 Brooklyn Ave.
Proposed by Seymour Glass

MOND, NATHAN

Res. 696 Lefferts Ave.
Bus. Accountant, 285 Madison Ave.
Single

Proposed by Joseph Shuter,
Gerald Jacobs

MYLES, WILLIAM LAWRENCE

Res. 1400 Dean St.

- Bus. Grocery, 105 Albany Ave.
Single
Proposed by Dr. Max Goldstein
- PLEAT, MISS SYLVIA
Res. 674 Ralph Ave.
PRICE, SAMUEL M.
Res. 1580 President St.
Bus. Law, 44 Court St.
Married
Proposed by Neil M. Lieblich,
Theodore D. Ostrow
- RAY, ERWIN
Res. 94 Stuyvesant Ave.
Bus. Drug Store, 103 Stuyvesant Ave.
Single
Proposed by Dr. Max Goldstein
- ROSENTHAL, ARTHUR
Res. 444 New Jersey Ave.
Bus. Bar & Grill, 75 Nevins St.
Single
Proposed by Harry S. Mansbach,
Harry Goldman
- ROSENTHAL, DR. EDWARD
Res. 32 Prospect Park. W.
Bus. Physician, same
Married
Proposed by Dr. H. I. Teperson,
M. B. Epstein
- ROSLIN, MARTIN
Res. 247 Brighton Beach Ave.
Bus. Drugs, 568-10 Franklin Ave.
Single
Proposed by Frank Schaeffer
- ROSMAN, HAROLD V.
Res. 659 New Jersey Ave.
Bus. Accountant, 521—5th Ave.
Single
Proposed by Shirley Pomerantz,
Ridia Phillips
- SANDERS, MORTIMER
Res. 305 Linden Blvd.
Bus. Bd. of transportation, 2545—7th
Avenue
Single
Proposed by Harry I. Model
- SASLOWSKY, IRVING
Res. 387 Williams Ave.
Bus. Textiles, 120 Jewel St.
Single
- SCHNEIDER, LOUIS
Res. 617 Empire Blvd.
Bus. Lighting Fixtures, 162 Bowery
Married
Proposed by Max Oelbaum,
Walter Kreinik
- SCHNITMAN, DR. HENRY
Res. 1368 President St.
Bus. Physician, 1370 President St.
- Single
Proposed by Dr. Darwin Hecht
- SEMENTSOHN, MRS. SARAH
Res. 1120 Bergen St.
Bus. Jewelry
Married
- SHAPIRO, LEON
Res. 345 E. 91st St.
Bus. Button Mfg., 154 W. 27th St.
Married
Proposed by Dr. Adolph M. Kellerman,
Dr. David Farber
- SHONSKY, MURRAY
Res. 94 Rockaway Ave.
Bus. Lens Polishing, 15 Vandam St.
Single
- SMITH, JOSEPH
Res. 955 Hopkinson Ave.
Bus. Attorney, 80 Centre St.
Single
- SROKA, MISS SHEILA
Res. 225 Parkside Ave.
Proposed by Seymour Glass
- STEINBROCK, MISS BESS
Res. 697 Rockaway Ave.
Proposed by Zina Goldstein,
Nat Hoffspiegel
- TAMSE, DR. SIDNEY
Res. 902 Montgomery St.
Bus. Physician, same
Married
Proposed by Drs. H. B. Weseley,
L. J. Weseley
- TAUB, MISS LILLIAN
Res. 469 Georgia Ave.
- WEINER, MISS HILDA
Res. 2828 Kings Highway
Proposed by Irene Kornfeld,
Morris D. Berger
- WEISER, MISS SHARON N.
Res. 1547 E. 17th St.
Proposed by Hershey Kaplan,
Lil Lowenfeld
- WINEPOL, IRVING
Res. 1400 Dean St.
Bus. Textiles, 251 W. 36th St.
Single
Proposed by Dr. Max Goldstein
- WOLINSKY, HENRY
Res. 1095 Prospect Pl.
Bus. Architect, same
Married
Proposed by Morris Groden,
Manus Eliasoff
- WULWICK, NORMAN
Res. 554 Crown St.
Bus. Haberdashery, 519—7th Ave.
Single
- ZIMET, MISS HELIEN
Res. 1450 E. 27th St.
Proposed by Irene Kornfeld,
Morris D. Berger
- The following have applied for rein-
statement:
- FINKEL, NATHAN
Res. 1584 Carroll St.
Married
Proposed by Rebecca Berke,
Joseph Goldberg
- GELLER, JOSEPH
Res. 404 Ave. L
Bus. Accountant, 303 W. 42nd St.
Married
Proposed by Herman Lambert
- KLEIN, ISIDOR
Res. 650 Ocean Ave.
Bus. Retired
Married
Proposed by Joseph Goldberg,
Morris Miller
- ZACKHEIM, MISS ELEANOR
Res. 245 Kosciusko St.
- Late Applications:**
- ALBERT, MISS BETTY
Res. 444 Georgia Ave.
Proposed by Daniel J. Siegler,
Jack Dolgin
- BERNSTEIN, JOSEPH H.
Res. 1548 Carroll St.
Bus. Paper, 684 Broadway
Married
Proposed by Jacob S. Doner
- COHEN, MISS BELLE
Res. 672 Williams Ave.
Proposed by Etta Greenberg,
Rita Vogel
- COHEN, MISS KATE
Res. 672 Williams Ave.
Proposed by Edith Chaiken,
Elaine Kalt
- DOPPELT, LAWRENCE
Res. 1558 Carroll St.
Bus. Dolls, 307 Richardson St.
Married
Proposed by Mrs. Alex Engel,
Seymour Goldberger
- EARL, MISS ELEANOR S.
Res. 443 Georgia Ave.
Proposed by Daniel J. Siegler,
Jack Dolgin
- GAREEN, PAUL S.
Res. 1160 President St.
Bus. Attorney, 38 Park Row
Single
Proposed by Leo Kaufmann,
Bernard L. Buck

ANNUAL MEETING – JANUARY 26th

GODLIN, Miss ROSE

Res. 604 Eastern Parkway

Proposed by Irving Shapiro

GREENFIELD, Miss ESTHER

Res. 48 Church St., Patchogue, L. I.

Hoch, Miss ELAINE

Res. 899 Montgomery St.

Proposed by Rose Kirschenbaum

KRIEGER, DR. JACOB

Res. 724 Eastern Parkway

Proposed by Dr. Jacob Shapiro,

Jacob Rosenman

KUGEL, MORTON

Res. 1014 Eastern Parkway

Bus. Fluorescent Lights, 816 E. 53rd Street

Married

Proposed by S. Grossman,

R. Feingold

RAYE, Miss LILLIAN

Res. 1367 Sterling Pl.

Proposed by Aaron and Walter Levine

SHLAKMAN, MONROE H.

Res. 777 Maple St.

Bus. Stationer, 140 Nassau St.

Single

Proposed by Saul and Martin Shlakman

SOLOWAY, JOSEPH S.

Res. 557 Montgomery St.

Bus. Diamonds, 40 John St.

Married

Proposed by Saul C. Corwin,

Joseph Goldberg

STEIGMAN, SAM

Res. 1834 Prospect Place

Bus. Furniture, 549—6th Ave.

Single

Proposed by Milton Reiner

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Young Folks League

January 17th:

Symposium—"What Does Judaism Mean To Me?"

Panel Participants—Three students, one each from the Jewish Theological Seminary, Yeshiva College and Jewish Institute of Religion who will give their respective interpretation of the conservative, orthodox and reform points of view—followed by a question period from the floor.

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 26, 1950, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

FRANK SCHAEFFER, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Dr. Moses Spatt	Treasurer	David Goodstein
Secretary	Frank Schaeffer		

Members of the Board of Trustees

(For a term of three years, 1950, 1951, 1952)

Maurice Bernhardt	David Goodstein	Kalman I. Ostow
Harry Blickstein	Samuel Lemberg	Frank Schaeffer

Members of the Governing Board

Ginsburg, Abraham	Klinghoffer, Mrs. M.	Rosen, Meyer A.
Gluckstein, Ira I.	Kushner, Julius	Rubin, Irvin I.
Gold, David		
Goldberg, Max	Levenson, Dr. S. M.	Safier, Chas.
Goldsmith, Herman	Leventhal, Julius	Schiff, Lawrence
Goldstein, Joseph	Levin, Morris B.	Schneider, S. A.
Goldstein, Nathaniel	Levine, Mrs. M. B.	Schwartz, Nathan T.
Gottlieb, Aaron	Levy, Joseph, Jr.	Siegel, Wm. I.
Gottlieb, Irv. J.	Levy, Mrs. Margaret	Silberberg, I.
Gottlieb, Isidor	Lowenfeld, Isador	Simon, Louis
Greenblatt, Samuel	Lowenfeld, Mrs. I.	Simonson, Jerome
Greene, Harry		Spiegel, David
Gribetz, Louis J.	Markoff, Dr. S. T.	Stark, Abe
Gross, Henry H.	Markowe, Benj.	Stark, Joseph
	Martz, Benj.	Stark, Samuel
	Melker, Abr. R.	Stelzer, Abr. J.
	Meyer, Lawrence	Sterman, Jack
	Miller, Dr. Solomon	
	Mitrani, Solomon	Turner, Herbert

Caplow, Samuel N.
Cohen, Emanuel
Cohen, Dr. Irv. L.
Cooper, Harry

Daum, Louis
Dilbert, Chas.
Doner, Jacob S.

Fine, Chas.
Fine, Jesse J.
Finkelstein, Dr. R.
Frieman, Reuben

Samuel N. Caplow
Emanuel Cohen
Jacob A. Fortunoff

Jacobs, Gerald
Jaffe, Benj.
Joley, Albert

Kamenetzky, Saml.
Kaminsky, David B.
Kaufmann, Leo
Klinghoffer, Morton

Nominating Committee

Nathan D. Shapiro, *Chairman*

Irving S. Horowitz
Leo Kaufmann

Neinken, Morris
Palevsky, Philip
Parnes, Louis
Pomerantz, S. L.
Zeitzy, Harry
Zimmerman, Mort.
Zirn, Abr. H.
Zucker, Harry
Zwerdling, Tobias

Fred Kronish
Julius Kushner
Herbert Turner

KOL NIDRE DONORS-1949

Cohen, Emanuel (in memory of Mr. Gershon Cohen and Mr. and Mrs. Morris L. Frank)

Miller, Morris

Blacher, Charles
Brenner, Phillip
Brukenfeld, Morris
Glaubman, Joseph (in memory of departed mother, Reese, and father, David)

Goodstein, David
Goodstein, William
Graff, Saul (in memory of dear mother, Beckie Graff)

Gross, Henry H.
Holtzmann, Jacob L.
Hutt, Nathan
Karlin, Irving P. (in memory of parents)

Kovner, Louis
Lazarowitz, Joseph
Moskowitz, Mrs. Anna and Family (in memory of Samuel Moskowitz)

Ostow, Kalman I.
Pomerantz, Samuel L. and Family

Rinzler, Samuel
Rosen, Meyer A.
Sussman, Sol
Yanowitz, Mrs. Herman (in memory of Herman Yanowitz)

Brenner, Louis
Sklar, Mrs. Betsy

Rothkopf, Abraham
Rothkopf, Hyman
Zinn, Martin

Lazarowitz, Mrs. I.

Burros, Elias
Dilbert, Charles
Goldstein, Nathan L.
Leavitt, Mrs. Mary (in memory of husband, Marcus Leavitt)

Levine, Morris B.
Parnes, Louis
Puchkoff, Abraham and Theodore

Saffer, Louis
Schiff, Lawrence (in memory of parents, Rebecca and Nathan Schiff)
Schneider, Samuel A.

Seplovitz, Julius
Shapiro, Nathan D. (in memory of Rabbi and Mrs. Daniel Shapiro)

Smerling, Samuel
Steingut, Hon. Irwin (in memory of father, Simon Steingut)

Stone, Benjamin
Wolk, Frank

Berman, Dr. Harry

Frieman, Reuben

Ballas, Max
Belfer, Rubin
Bernstein, Alex (in honor of Mrs. Alex Bernstein's recovery from illness)

Brier, Henry (Ocean Ave.)
Certilman, Philip
Dannenberg, Dr. Max (in memory of Joseph Dannenberg and Mollie Fish)

Daum, Louis
Dickman, Irving
Feldman, Philip (in memory of Rachel Feldman)

Finkelstein, Dr. Reuben
Gaba, Herman

Gilbert, Dr. Samuel S. (in memory of parents, Louis and Bessie Gilbert)

Gitelstein, George (in memory of beloved mother, Fanny Schiller)

Glasser, Abraham
Gluckstern, Simon

Goldberg, Max
Goldstein, Dr. Max
Goldstein, Hon. Nathaniel L.
Gottlieb, Aaron

Gottlieb, Samuel and P. (in memory of beloved mother, Beckie Gottlieb)

Greenhut, Herman J.
Halperin, Mrs. Minnie
Heimowitz, Max (in memory of brother-in-law, Benjamin P. Geller)

Hirsch, Mrs. Ida
Hoffman, Mrs. Ann

Joffe, Philip
Janow, Samuel K.
Posner, Herbert, Joseph, Sadie, Liebler, Irene (in memory of parents, Abraham and Rebecca Posner)

Kaplan, Benjamin

Kamenetzky, S.

Katz, Sidney and Family (in memory of parents, Fannie and Isaac Katz)

Klein, Robert

Kushner, Julius

Levin, Philip A.

Levine, Dr. David

Marcus, Dr. Lazarus

Melker, Abraham R.

Morris, Joseph

Nelson, Dr. Louis (in memory of Rose Gerofsky)

Ottenstein, Morris Z.

Raabin, Herman D.

Rabinowitz, Dr. Harris M.

Rachmil, Hyman

Rosenberg, Mrs. Rose (in memory of Joseph Rosenberg and Morris and Rachel Kerster)

Rosenthal, Samuel

Rothkopf, Morris

Salit, Mrs. Harris (in memory of beloved husband Harris Salit)

Salwen, Nathan

Schein, Louis

Schrier, Isaac

Shapiro, Thomas A.

Siegel, Harry (in memory of parents, Sarah and Herman Safer and Morris Siegel)

Siegel, Mrs. S. I.

Spiegel, Simon

Stolitzky, Mrs. Benjamin (in memory of Dr. Benjamin Stolitzky)

Stoloff, Dr. Benjamin

Strausberg, Morris O.

Sussman, David

Swarzman, Herman

Swarzman, Ira

Swarzman, Oscar

Weiss, Samuel (Empire Boulevard)

Weiss, Samuel (Sullivan Pl.)

Wohl, Mrs. Sophie

Gottlieb, Saul (in memory of father, Samuel Gottlieb)

Gray, Isidor (in memory of daughter, Yetta Gray)

Mormar, Jacob

Berke, Barney

Goody, Charles

Heimowitz, Joseph

Kaufmann, Leo

Lewis, Philip

Lipson, Sidney J.

Lowenfeld, Isador

Siegler, Dr. Samuel

Anderman, Mrs. Mae (in memory of father, Meyer Eckstat)

Bershad, John

Froelich, Henry

Goldberg, Morris

Goldblatt, Mrs. Sidney (mother Sarah Silverman and sister Libby Blumenthal)

Gottlieb, Irving J. (in memory of father, Samuel Gottlieb)

Horowitz, Sol

Levy, Mrs. Margaret M. (in memory of husband, Harry Levy)

Markowe, Benjamin

Schrier, Heyman

Weinstein, Mrs. Hilda L.

Weiss, Louis

Adelmann, B. J.
Atlas, Bertha E. and Hazel E. (in memory of Nettie Atlas, mother of Sheldon and Hazel E. Atlas)

Barnett, Paul (in memory of parents)

Bergmann, B. J.

Blickstein, Harry

Buchman, Harry

Buxbaum, Edward

Dan, Dr. Julius M.

Enis, Harry N.

Garlen, Isidor

Goell, Mrs. Jacob

Hausner, Meyer

Horwitz, Samuel

Inkeles, Samuel

Katz, Dr. Samuel (in memory of Louis and Hannah Greenberg, parents of Mrs. Katz)

Klein, Mrs. Lillian C. (in memory of husband, Louis Klein)

Klinghoffer, Morton

Leaks, Dora

Levitt, Charles S.

Levy, Jeremiah

Mantell, Abraham

Palley, Nathan

Rader, Morris

Raskin, Harry

Reager, Abraham

Rey, Stephen

Rood, Dr. Morris (in memory of Ben Zion and Ida B. Seistive)

Rothkopf, Samuel
 Rothstein, Herman
 Sanft, Fred
 Schless, Charles J.
 Schocket, Lou
 Seril, Abraham
 Silverstein, Dr. I. Spencer
 Strom, Donald (in memory
 of Frank Cumsky)
 Struhl, Joseph
 Teller, Henry
 Weinstein, Abraham
 Wender, Morris D.
 Schaeffer, Mrs. Helen H.
 (in memory of beloved
 parents, George and

Mary Wexman)
 Zimmerman, Samuel

 Brodie, Frank
 Bromberg, Michael
 Drexler, Mrs. Lena
 Fox, Miss Bernice
 Grabish, Benjamin
 Hurwitz, Mervin
 Kalb, Harold
 Levenson, Dr. Samuel M.
 Levitas, Nathan (in memory
 of dear ones)
 Magit, Miss Laura (in memory
 of dear brother, Max
 Magit)

Markoff, Dr. Samuel T.
 Neuschatz, Jacob
 Nussenblatt, Miss Phyllis
 (in memory of father,
 Jack Nussenblatt and
 grandfather Samuel Theil)
 Posner, Dr. Leonard (in
 memory of beloved father,
 Louis Posner)
 Resnick, George (in memory
 of John Pomerantz)
 Ross, Albert (Crown St.)
 (in memory of father,
 Louis)
 Sauler, William

Schwartz, Harold
 Shear, Miss Helen (in
 memory of dear parents)
 Spritzer, Miss Celia B.
 Steinhart, Joseph S.
 Weidman, Albert
 Wolfson, Saul (in memory of
 father, Samuel Wolfson)
 Reiss, Mrs. G.
 Miller, Paul
 Morris, Miss Helen R. (in
 honor of departed
 grandfather, Morris
 Bleich)
 Sandowsky, Mrs. R. E.
 Cohen, Miss Jeannette

IN THE HEBREW SCHOOL

CHANUKAH

TWO Chanukah entertainments were arranged for the students of our schools on December 11, 1949, the feature presentation was a Hebrew puppet show called "The Dancing Bear," presented by the "Bubatron," under the auspices of the Hebrew Arts Committee.

On December 18, 1949, the feature presentation was a magician's performance. In addition, there were several numbers by students of the Hebrew School. The first grade of the Hebrew School, under the direction of Mrs. Weinreb presented a playlet called "The Lights of Chanukah." The 6th grade of the Sunday Extension School, under the direction of Mrs. Ross presented a play. Members of the cast were:

Judith Aaron	Amy Eliasoff
Susan Feitelson	Susan Hornstein
Judith Levine	Joan Miller
Ruth Nash	Lynda Seif
Janice Singer	Phyllis Spack
Beth Amster	Maxine Emmerman
Barbara Frankel	Sheila Levy
Greta Malamant	Edith Nash
Sylvia Rifkin	Sybil Silverstein
Nancy Smerling	Carolyn Uhrbach

The Choral Group, under the direction of Mr. Sholom Secunda, assisted by Mr. Naftali Frankel, rendered "Al Hanisim" (concerning the miracle), "They Struck the Traitor to the Earth" and "Shir Haavodah" (Song of Work). The candles were lit by Stephen Berman and Martin Brownstein.

In honor of Chanukah, the P.T.A. distributed a box of candles and a drydl to each student in the school.

THEATRE PARTY

On December 4, 1949, a group of students and parents under the sponsorship of the P.T.A. saw a Hebrew play "Treasure in the Cave" at the Joan of Arc Theatre in New York. Parents and their children were enthusiastic about this fine presentation.

JUNIOR CONGREGATION

The Jewish Education Committee has made special awards to those students whose record of Sabbath services attendance was outstanding for the past year. The following students received this award:

Rosalie Applebaum	Lawrence Levy
Joseph Aronow	Robert Messing
Rita Aronow	Martin Nachimson
Renee Aronow	Myra Nelson
Martin Brownstein	Martin Raff
Bernard Brooks	Naomi Schiff
Phyllis Burstein	Lawrence Horowitz
Bernice Eiselman	Saul Tannenazpf
Richard Feinman	Frederic Weinstein
Jeannette Flamm	Arnold Zweibel
Alan Gnaizda	Bernard Goldstein
Robert Gnaizda	Jack Daniels
Harvey Gottlieb	Naomi Friedman
Barbara Gross	Barbara Kaplan
Jerome Kern	Alan Schaeffer
Leslie Krimsky	Arthur Rudy
Paul Kushner	Harvey Gottlieb

G. O.

The following students were elected to G. O. office in the Sunday School of the Brooklyn Jewish Center:

President.....	Marilyn Levine
Vice-President.....	Regina Regal
Secretary.....	Joan Miller

Treasurer..... Ruth Ellen Schiff

The candidates of the Sunday School G. O. are under the direction of Miss Hannah Wiedman.

HOLIDAY SCHEDULE

Hebrew School classes will meet during the week of December 25-29 in the morning from 10:00 to 12:00 since there are no Public School sessions at that time. The winter vacation will extend from December 30th through January 2nd, 1950.

Young Married Group

The month of December proved a most successful one in the life of the Young Married Group. The Chanukah Party which was held on December 14th was completely enjoyed by everyone present and we are delighted to report that our attendance was most gratifying. Everyone joined in the mirthful games and the Chanukah spirit prevailed throughout the entire program. We do hope that the result of this affair will be a nucleus of attraction to all the young married couples of the Center, so that our attendance at future meetings will grow greater and greater.

We are planning bigger and better things as we go along. For the month of January, at our next meeting on Wednesday evening, January 11th, we plan the showing of a controversial film called "Of Human Growth," which should prove most interesting. A speaker on the subject of the film will be announced at a later date. A social hour, dancing and refreshments always follow. We do hope our young married members reserve the second Wednesday of each month to join us in our programs.

PAGING SISTERHOOD!

Of all the holidays in the Jewish calendar which commemorate historic events, Chanukah lends itself best to evoking the interest and enthusiasm in our children to celebrate with pride and joy the heroism of the Maccabees, as well as the courage of the heroes of the modern Israel. Miracle and Menorah, concepts of the light, the glory and the triumph which Chanukah signifies, "B'zman hazeh," will forever remain symbols of the spirit and the achievements of our heroes past and present.

—SARAH KLINGHOFFER.

Institute Day, November 28th

With the presentation of our first Institute Day, Sisterhood reached the zenith of perfect program arrangement. The program, the objective and the scope of our All-Day Conference was unique in Sisterhood annals. Remembering our obligation, as a Sisterhood, to help preserve the synagogue, Judaism and our people, and to create proper attitudes among Jewish women toward Judaism, we, the leading Sisterhood in the community, issued invitations to many local Jewish groups, some directly, and others indirectly, affiliated with the Synagogue, to meet with us for a day's consideration of basic issues vitally affecting the lives of

American Jews. Our guests included, besides our own members, women's organizations which convene in our building, Sisterhoods of neighboring houses of worship, reform, orthodox and conservative, and representatives of the National Women's League. From the beginning of the day's program at eleven o'clock until half-past three, when it closed, more than six hundred women enjoyed the five programs of the day, any one of which alone would have provided sufficient cultural value and stimulation—prayer, a digest of American-Jewish affairs, a fine musical program, provocative and inspiring interpretations of "Judaism Today and Tomorrow," and a delightful luncheon arranged by our women. Dignity and graciousness prevailed throughout. To paraphrase a famous quotation, "Those who came to scoff, remained to pray."

A lively question and answer period indicated a desire for more information and clarification, and the guest speakers were not spared. Our women were anxious to learn about the differences between reform, orthodox and conservative Judaism, they wanted to know about the "Religious Life in the New Israel." From lounge to dining room to the synagogue, as the day progressed, the women found

greater joy as they became aware of the full spiritual values in Judaism, and felt a sense of pride in our rich Jewish heritage. They came away from the day's conference enriched with valuable experience and stimulated to a desire to participate more actively in American Jewish life.

Institute Day was truly a tribute to its excellent chairmen and the entire committee responsible for its successful achievement. Mildred Levine, as chairman of the Morning Session, and Jeanette Kaznetz who followed with the reading of the prayer, set the pattern for an imposing day. Bea Schaeffer's report on Social Action left us well-informed on issues which affect American Jewry. Behind the scenes, Chairman-extraordinary of the luncheon, Mary Kaplan, manned

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PAGING SISTERHOOD

a group of thirty women whose table-decor aroused much praise from the guests present. The luncheon was appropriately punctuated by the Invocation by Sarah Kushner and the Grace by Rose Wiener. The afternoon session in the Synagogue, under the capable chairmanship of Sarah Epstein, included a prayer, read with reverence by Lila Leonard, a charming musical interlude by Cantor Sauler and soprano Ann Bernstein under the direction of Sholom Secunda, greetings by our President, Sarah Klinghoffer, and a welcome by our Rabbi Levinthal to the guest speakers, Rabbis Emanuel Rackman, Alan A. Steinbach, our own Rabbi Manuel Saltzman, and the moderator for the Symposium, "Decision for Tomorrow," Dr. Max Arzt.

January 9—Executive Board Meeting, 11:00 a.m.

January 9—Sisterhood will act as hostess to the Metropolitan Branch and Brooklyn Branch of Women's League of the United Synagogue. The program will be a repeat performance of the successful play, "A Way of Life."

Refreshments \$1 per person.

January 11—Federation of Jewish Women's Organizations' Annual Conference and Luncheon, tickets at \$5.50. Program highlights: Jinx Falkenburg and Tex McCrary, Ben Cohen, U. S. delegate to the United Nations, and an impressive program of "Women of Achievement" including Dorothy Shaver of Lord & Taylor, Elizabeth Arden, beauty expert, Mrs. Ogden Reid, of the *Herald-Tribune*, and Mrs. Wm. Dick Spurborg, of the Unesco Committee of the United Nations. Call Rose Wiener, BUck 2-5446, for reservations.

January 12—Federation Tea at the home of Gert Heimowitz, 410 Crown Street, for contributions of \$25.00 and over.

January 18—Brooklyn Women's Federation Day Luncheon at St. George Hotel, \$2.75. Call Lil Levy.

January 23—General Meeting. Refreshments, \$1. Unusual program: Susan Brandeis, daughter of the late Supreme Court Judge, Louis D. Brandeis, will speak on "Higher Education for American Jewry." A delightful musical program is being arranged by Program Chairman Sarah Epstein.

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- Jan. 10 — S.S. Italia — 14 days — St. Thomas, La Guaira, Curacao, Havana — \$350.00 up.
- Jan. 21 — S.S. Mauretania — 18 days — Caribbean area, Panama, Venezuela — \$495.00 up.
- Jan. 21 — S.S. Nieuw Amsterdam — 13 days — Kingston, Cartagena, Cristobel, Havana — \$360.00 up.
- Feb. 4 — S.S. America — 16 days — Caribbean area, Panama, Venezuela, Havana — \$440.00 up.
- Feb. 9 — S.S. Veendam — 10½ days — Havana, Nassau — \$195.00 up, plus 15% U. S. Tax.
- Feb. 16 — All expense tour for Purim, visiting Israel, France, Italy and Switzerland via Queen Mary and Queen Elizabeth — 39 days — \$995.00 up.
- March 11 — All expense tour for Passover visiting Israel, France, Italy and Switzerland via Queen Mary and Queen Elizabeth — 47 days — \$1,095 up.

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